

Humiliations followed with Deliverances:

A Brief Discourse
On the MATTER and METHOD,
Of that

HUMILIATION

which would be
an Hopeful Symptom of our Deliverance
from Calamity.

Accompanied and Accommodated

WITH

A NARRATIVE

Of a Notable Deliverance lately
Received by some

English Captives,

From the Hands of Cruel Indians.

And some Improvement of that Narrative.

Whereto is added

A Narrative of *Hannah Swarton*, containing
a great many wonderful passages, relating to
her Captivity and Deliverance.

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Humiliations, follow'd With Deliverances.

At Boston Lecture; 6 d. 3. m. 1697. The
Week before a General FAST.

2 Chron XII. 7.

*When the Lord saw, that they humbled
themselves, the Word of the Lord came
into Shemajah, saying, They have hum-
bled themselves, I will not Destroy them,
but I will grant them some Deliverance.*

WHEN the Punishment of
Scourging was used up-
on a Criminal in Israel,
it was the Order and
Usage, that while the Executioner was
Laying on his *Thirteen* (and therein *Forty
save one*) Blowes, with an Instrument,
every stroke whereof gave *Three Lashes*
to the Delinquent, there were still pre-

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sent

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sent Three Judges, whereof, while one did Number the Blowes, and another kept crying out, *Smite him!* a Third Read Three Scriptures, during the Time of the Scourging: and the Scourging Ended with the Reading of them: The first Scripture was That in Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that be written in this Book that thou mayst Fear this Glorious and Fearful Name, THE LORD THY GOD; then the Lord will make thy Plagues wonderful.* The second Scripture was That in Deut. 29. 9. *Keep therefore the words of this Covenant, and do them, that you may prosper in all that ye do.* The last Scripture was That in Psal. 78. 38. *But He, being full of Compassion, forgave their Iniquity, and destroy'd them not.* This was done, partly for the Admonition, partly for the Consolation of the Chastised Criminal.

Christians, We are all sensible, That the Scourges of Heaven, have long been Employ'd upon us, for our Crimes against the Holy and Just and Good Laws of the Lord our God: Alas, our Plagues have been wonderful! We have been sorely Lashed, with one Blow after another,
for

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for our Delinquencies. Who is there to Number the Blowes? Yea, *The Anger of God, is not for all this Turned away, but His Hand stretched out still!* It is but proper, while we are thus under our Punishment, for us, to have a Text of the Sacred Oracles, agreeable unto our present State, Read unto us. Behold, an *Agreeable Text*, now singled out, for our Entertainment; & I do the rather single it out, because the next Week, a General HUMILIATION is to be attended among us; for which, I cannot easily do a more Useful Thing, than to give you a *Preparative*; while I am speaking unto the Christians of many Churches, here come together, in One Great Assembly.

In our Context, we find the People of God, beginning to *Forſake the Law of the Lord*: They many wayes *Transgressed* against Him. Sad Calamity overtook them, for this their *Iniquity*, and *Apoſtaſy*; But God blessed the Preaching of His Prophet *Shemajah* unto them, under this Calamity to produce a Notable *Humiliation* in them. The Clauſes now before us, represent a blessed Effect of that *Humiliation*; a gracious Promise of *ſome Deliverance*.

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rance from Destruction, was, by that Prophet of the Lord, when they *Humbled* themselves, brought from the Lord unto them.

The Truth which Lies plainly before us, is, *That when a Sinful People Humble themselves before the Almighty God, it is an Hopeful and an Happy Symptom, that He will not utterly Destroy such a People.*

Now, The CASE, which this Encouraging Truth, does at this Time Encourage us, to speak unto, is,

After what manner is the Self-Humiliation of a People that would Escape a Sore Destruction, to be Expressed and Excited?

Which to speak yet more pertinently and profitably, is to say.

After what manner are we our selves, O our Dear People, to Humble our selves before the Lord?

Give your Attention.

I. When we Penitently Confess our
Sins,

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Sins, and much more, when we vigorously **Reform** our *Sins*, we *Then* do to good purpose *Humble* our selves, before the God, against whom we have Sinned. More distinctly ;

First, A *Pœnitent Confession of Sin*, is that *Self Humiliation* which our God expects from such a people as our selves. Thus, in Luk. 18. 13, 14. He that said, *God be merciful to me a Sinner*, is, *He that Humbleth himself*. Thus, Lev. 26. 40, 41. They that *Confess their iniquity, and the Iniquity of their Fathers*, have their *Uncircumcised Hearts Humbled* in their doing so.

Accordingly, First, In our *Humiliations*, we ought seriously to *Confess our Provocations* to the Most Holy God, and the *Iniquities* that we have done, before Him who is of purer Eyes than to behold Iniquities. But, what a sad Catalogue of *Provocations*, have we to bring forth before the Lord.

When we *Humble our selves*,

I. Let us Humbly *Confess*, That the People of this Land, in a growing *Apathy* from that Religious Disposition that Signalized the first Planting of these Colonies,

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lonies, have with multiplied Rebellions against the Almighty, Sinned exceedingly.

II. Let us Humbly Confess, That the Spirit of this World, hath brought an Epidemical Death, upon the Spirit, and Power of Godliness.

III. Let us Humbly Confess, That the Glorious Gospel of the Lord Jesus Christ, here Enjoy'd, with much Plenty as well as Purity, hath not been Thankfully and Fruitfully Entertained by those that have been Blessed with the Joyful Sound.

IV. Let us Humbly Confess, That the Covenant of Grace Recognized in our Churches, hath been by multitudes not submitted unto; and of them that have submitted unto it, multitudes have not walked according to the Sacred Obligations thereof.

V. Let us Humbly Confess, That the Unreasonable Vices of Rash and Vain Swearing, with Hellish Cursing in the Mouths of many, have rendered them Guilty Sinners.

VI. Let us Humbly Confess, That a Flood of Excessive Drinking, hath begun to Draw much of Christianity, yea, and of Civility

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Civility it felt, in many places among us.

VII. Let us Humbly Confess, That some English, by Selling of Strong Drink unto the Indians, have not only prejudiced among them, the Successes of the Word of Life, but also been the Faulty & Bloody Occasions of Death unto them.

VIII. Let us Humbly Confess, That a Vanity of Apparel, hath been affected by many persons, who have been so vain, as to Glory in their Shame.

IX. Let us Humbly Confess, That wicked Sorceries have been practised in the Land; and yet in the Troubles from the Devils, thereby brought in among us, those Errors on both Hands were committed, which, Who can understand?

X. Let us Humbly Confess, That the Dayes of Sacred Rest among us, have been disturbed with so many Profanation, that we may not wonder if we See no Rest.

XI. Let us Humbly Confess, That the woful Decay of good Family Discipline, hath opened the Flood-Gates, for Innumerable, and almost Irremediable Woes, to break in upon us.

XII. Let us Humbly Confess, That Magistrates

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gistrates, Ministers, and others that have served the Publick, have been but great Sufferers by their Services, and met with Unrighteous Discouragements.

XIII. Let us Humbly Confess, That the *Pyracies*, which, 'tis to be feared, some who belong to these, have perpetrated in other parts of the World, are *Scandals*, that call for much Lamentation.

XIV. Let us Humbly Confess, That we have in former years used *Unjustifiable Harshness*, upon some that have Conscientiously Dissented from our persuasions in Religion.

XV. Let us Humbly Confess, That we have treated one another, very Ill, in the Various *Temptations, Contentions, and Revolutions*, which have been upon us.

XVI. Let us Humbly Confess, That the Sins of the most *Filthy Uncleaness*, have horribly *Defiled the Land*.

XVII. Let us Humbly Confess, That the *Joy of Harvest*, hath been filled with Folly, and Lewdness, and Forgotten the Glad Service of God, whom we should have Served *in the Abundance of all things*.

XVIII. Let us Humbly Confess, That much *Fraud* hath been used in the Dealings

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ings of many, and the *Spirit of Oppression* hath made a Cry.

XIX. Let us Humbly Confess, That *Falsehood* and *Slander* hath been commonly carrying of *Darts* through the Land and the *Wounded* have been many!

XX. And, Let us Humbly Confess,, That the Successive and Amazing Judgments of God upon us, for our thus Trespasing, have not Reclaimed us, but we have prodigiously Gone on still in our *Tresses*.

In our *Humiliations*, Let these things be Reflected on; and with our most Humble Reflections, Let us do like them, in 1 Sam. 7. 6. *Gather together, and Draw water, and pour it out, [in a Showre of Tears] before the Lord, and Fast on that Day, and say, we have Sinned against the Lord.*

But that this our *Confession* of our *Provocations*, may be *Penitent*, we must, Secondly, Incorporate therein, a *Confession* of what we have *Deserved* by these *Provoking Evils*. Particularly.

We have seen many *Troubles*: but on our Day of *Humiliation*, concerning all our *Troubles*, Let us Humbly make that *Confession*,

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Confession, in Ezra 9. 13. Thou, our God, hast punished us, less than our Iniquities Deserve.

Have we lost many Thousands of Pounds, by the *Disasters* of the Sea? Let us Humbly Confess, our Sins have *Deserved*, that instead of making one Good Voyage, we should have been stript of all the Little that is left unto us.

Hath one *bad Harvest* after another, diminished our *Ordinary Food*? Let us Humbly Confess, our Sins have *Deserved*, that the Earth which hath been thereby *Defiled*, should have yielded us nothing at all.

Have Bloody, Popish, and Pagan *Enemies*, made very dreadful Impressions upon us, and Captived and Butchered multitudes of our Beloved Neighbours? Let us Humbly Confess, our Sins have *Deserved*, that we should be all of us, altogether given up, unto the will of our Enemies, to *Serve our Enemies in the want of all things*, and have our *Lives continually hanging in Doubt*, under their furious Tyrannies.

Have we been *Broken sore in the place of Dragons*, and *Covered with the Shadow of Death*? Say Humbly before the Lord, with them, in *Lam. 3. 39. Why should a*

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man Complain, for the punishment of his Sin?

And yet, we have had *Comforts*, to mitigate and moderate, our *Troubles*: In the midst of *wrath*, God ha's *Remembered Mercy*. Now concerning all our *Comforts*, on our *Day of Humiliation*, Let us Humbly make that *Confession*, in Lam. 3. 22. *It is of the Lords mercies, that we are not Consumed.*

Have we not the *Tidings of Salvation* by our Lord *Jesus Christ*, *Preac'd unto us*, to sweeten the *Bread of Adversity*, and the *Water of Affliction*, which the Lord hath given us? Let us Humbly *Confess*, 'Tis of the *Lords Mercies*, that this *Country* ha's the *Bread of Life*, and the *Waters of Life*, yet continued unto it, and that it is not become a *Region of the Valley of the Shadow of Death*.

Are our *Poor*, though greatly *Increased* and *Afflicted*, yet more *Comfortably* provided for, than in many other parts of the *World*? Let us Humbly *Confess*, 'Tis of the *Lords Mercies*, that we are not all *Scattered*, and *famished*, and *perished* in our *Poverty*.

Do we see less of the *Distress of Nations*, and *Perplexity*, *with the Sea*, and the

waves thereof Roaring, than they do in a great part of Europe &c. Let us Humbly Confess, 'Tis of the Lords Mercies, that all the Things, which the fainting Hearts of men any where do fear, coming on the Earth, are not come upon our selves.

Why do not our Adversaries use the Advantages which they have to Confound us, but are themselves in such Confusion, that we Endure not an Hundredth part of the Disturbance from them, which they might give unto us? Humbly say before the Lord, with him, in Gen. 32. 10. *We are not worthy of the least of all these Mercies!*

This, This would be the Language of a True Humiliation.

But a Second Admonition, must be added unto This. What signifies Confession, without Reformation? 'Tis all but Hypocrisy, all but Impiety. We are told in Prov. 28. 13. *Tis he that Confesseth & Forsaketh, who shall have Mercy.*

The Ancients, would well call the Confession of Sin, *The Vomiting of the Soul*. But now, if we return, and proceed, unto the Commission of the Sins, which we have by our Confession, as it were Vomited up; what are

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are we, but the *Dogs that Return unto their Vomit* ? When Sins are Sincerely Confessed, the Repenting Sinners, will say, as in *Hos. 14. 8. What have we any more to do with them ?*

Come then ; We have now and then, that which we call, *A Day of Humiliation*. But, Sirs, *A Day of Reformation* ; Oh ! when shall we see such a Day ? *When shall it once be !* Behold, an Essential Piece of work, to be attended, when, *A Day of Humiliation*, arrives unto us. Let every one of us, Earnestly Enquire with our selves, *What is there, that I am now to Reform in my own Heart and Life, and in the Family which I belong unto ?* and importunately implore, the Help of the Spirit of Grace, to pursue such a *Reformation*. But then, let all that sustain any *Publick Office*, whether Civil, or Sacred, further carry on the Enquiry : *What shall we do to Reform any spreading Evils in the Publick ?* Let the *Pastors* of the *Churches*, in their severat Charges, Labour Watchfully to prevent all growth of Sin in their Vicinities ; and the *Churches* joyn with their *Pastors*, in Sharpening their Discipline against Offences that may arise, and in preserving the

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Liberty, and Purity, which they have heretofore been clothed withal.

And Let *Justices, Grand Jury men, Constables, Tythingmen*, have their mutual *Consultations*, to procure the *Executions* of Good Laws, and Remember the Oath of God upon them.

Were such an *Humiliation* once obtained, Then would our God say, *I see, they have Humbled themselves, I will not utterly Destroy them!* The Land of *Canaan*, is as much as to say, in English, The Land of the *Humbled*. Oh! if we were universally thus *Humbled*, our Land would soon be a *Canaan*, for the Rest, the Peace, the Plenty, which would be therein vouchsafed unto us.

II. The Exercises of a Sacred Fast have a particular and peculiar Character of *Humiliation* in them, and we are to *Humble* our selves with *Fasting* before the Lord. Thus the Psalmist of old manifested his *Humiliation*, in Psal. 35. 13 *I Humbled my Soul, with Fasting.*

There is that Call *Now, and Often* [perhaps not *often* enough!] heard, thro' the Province, in Joel 1. 14. *Sanctify*

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a Fast, Call a Solemn Assembly, Gather the Elders; and all the Inhabitants of the Land, into the House of your God, and Cry unto the Lord. And I perswade my self, that we generally concur in the General Principle, hitherto Espoused, by the Church of God, in every Generation, That a Religious Fast, is a Needful Duty, (pro Temporibus et Causis, as Tertullian long since well stated it,) on Just and Great Occasions for it. That Merry Sect, who Explode Fasting, as a thing not Agreeable to our Gospel Times, appear not among us. We know, that Fasting hath, in all Ages, been esteem'd, a Duty incumbent on the People of God. We find such Fasting used in Elder Times, [Judg. 20. 26. and 1 Sam. 7. 6.] Both more publicly, [2 Chron. 20. 30. and Ezr. 8. 21.] And more privately; [2 Sam. 12. 16 & Neh. 1. 4.] What tho' these things were in the Dayes of the Old-Testament? I hope, the Old Testament is not become Apocrypha, with any of us. But in the New-Testament also, we have a Prediction, of our Fasting, [Math. 9. 15.] Yea, and a Prescription for it, [Math. 6. 16.] For doing it more publicly, we have a War-

rant, [Act. 14. 23.] and more *privately* too. [1 Cor. 7. 5.] Yea, we are told, that there are certain Blessings, which cannot now be obtained, but in such a way. [Mar. 9. 29.] And I am sure of one thing more; when the Apostles, and the Believers in the Primitive Times, were most *Filled* with the Holy Spirit of Christ, *then* it was that they were most in *Fasting* before the Lord!

Now, if our *Fast*, be *such a Fast as the Lord hath chosen*, we shall therein *Humble* our selves, most acceptably, most profitably, most efficaciously. And because, the *Right Performance* of this Duty, is a thing of great *Consequence* in *Christianity*; 'tis what is frequently required, and much *Weal* or *Wo* will follow upon the management of it; I will set before you, the *Rules* of that *Sacred Fast*, wherein we are to *Humble* our Souls.

Having first, *Prepared* our selves for our *Fast*, as one would for an *Extraordinary Sabbath*, we have these things to do.

First; There is the *Internal Humiliation* of our *Fast*; The Duties of *Praying*, *Repenting* and *Believing*, are the *Soul* of that *Fast* wherein we are to *Humble* our

our Souls ; and we are to Labour in those Duties. The Duties of a *Fast*, are those, in 2 Chron. 7. 14. *My People shall then Humble themselves, and Pray, and Seek my Face, and Turn from their wicked wayes.* For men to think, that they Serve God, by a *Fast* wherein they do nothing but *Fast* from Corporal Sustenance, and they draw not near to God in *Devotions* all the Day long, 'tis a piece of Ignorance ; yea, more than one *Commandment* of God is broken, by this piece of Ignorance.

When we Celebrate a *Fast*, we are in more than ordinary *Prayers*, to Acknowledge our own *Sinfulness*, and the *Greatness* and *Justice* of God, in Chastising our *Sinfulness* ; and we are to Supplicate those Favours of Heaven, which our *Sins*, our *Wants*, and our *Fears*, make Necessary for us. The Thing which we have to do, on a *Fast*, is what the Praying *Daniel* did ; in Dan. 9. 3. *I set my Face unto the Lord God, to seek by Prayer, and Supplications, with Fasting.* And having thus Quoted, the Ninth Chapter of *Daniel*, I may Remark, That there are Three *Points*, which admirably well describe the Task of a *Fast* unto us ; the

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Ninth Chapter of Ezra, the Ninth Chapter of Nehemiah, and the Ninth Chapter of Daniel. When the *Fast* comes, Remember, Christians, to consult those *Three Chapters*, with Lively Meditations thereupon. A Day of *Fast*, is to be a Day of *Prayer*. As in *Act. 13. 3.* so elsewhere, *Fasting* and *Praying*, are what God has joyned, and here, *Man* may not separate them. Would you bear, what you have to Do, when a *Fast* is to be kept? The words of an Order for a *Fast*, once ran so, in *Jon. 3. 8.* Cry mightily unto God. *Prayer*, 'tis That, whereof the *Jewes* in one of their Ancient Adagies, tell us, *Nulla est pulchrior virtus hac ipsa*; There is no virtue like it. It is beyond all *Oblations*. But *Repenting* and *Believing* as well as *Praying*, must signalize our *Fast*. *Reconciliation* with God, is the End of a *Fast*; without *Repenting* and *Believing*, this *Reconciliation* is not applied unto us.

A *Fast*, is but a *Form*, an Hungry and Empty *Form*, if we do not therein heartily *Repent* of our *Miscarriages*. Thus we are adviled, in *Isa. 58. 6, 7, 8.* Is not this the *Fast*, that I have chosen? To Loose the Bonds of *Wickedness*. On a *Fast*, Let

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us be those Ephraimites, who shall bemoan themselves; Thou hast Chastised me, O Lord, and I was Chastised, Turn thou me, and I shall be Turned! On a Fast, Let us take those Directions, in the midst of our Lamentations, Let us Search and Try our ways, and Turn again unto the Lord. A Fasting Day must be a Soul grieving Day, and a Sin killing Day, or 'tis nothing. Our Fasts are to Slay our Lusts; those are the Beasts, which are then to be slaughtered. Indeed, when ever a Fast recurs, we should go the whole Work of Conversion over again! Our Fast will notably be, *Cibus virtutis*, if we do so.

Again; The Satisfaction and Intercession of the Lord Jesus Christ, must on a Fast be Repaired unto; and we must *Bezelebe* in it for our Atonement. It was the Rite appointed for a Fast, in Lev. 16. 27. The Blood of the Sin Offering, must be brought in, to make Atonement; On that Day all the Priest make Atonement for you, to cleanse you, that you may be clean from all your Sins before the Lord. Our Lord Jesus Christ is our Priest; What He hath done for our Atonement, must be this Day, with a strong Faith Laid hold upon. A Fast,

Fast is a Day of *Expiation*; but we know it is only the Lord Jesus Christ, that hath by His *Unknown Sufferings* (as the Greek Church at this Day expresses it) made *Expiation* for our Sins. Hence on a *Fast*, we must Renew the *Dependance* of our Souls, on the Obedience which our Lord Jesus Christ, our *Surety*, hath yielded unto God for us. Our *Sin* has procured the *Death* of our Lord Jesus Christ; In a *Fast*, our *Faith* is to Feed upon it. A *Fasting* Day, is with *Faith*, a *Feeding* Day. In our *Fasts*, we are to Imitate the Action of the *Molossians*, who seeking the *Kings* Good will unto them, took the Son of the King into their Arms, and presenting themselves thus before him, said, *Syr, For the sake of this your Son, we hope, you'll be favourable to us.* Thus, Let us present our selves before the Eternal King of Heaven, on our *Fast*, with His Only Begotten, His Dearly Beloved Son, in the Arms of our Faith, and plead, *Oh! for the Sake of this thy Son, do Good unto us.* But then,

Secondly; There is the *External Humiliation* of our *Fast*; when we *Humble* our selves in a *Fast*, we are to *Abstain* from

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from all our Secular Pleasures and ~~As-~~
sages, that we may the better go tho-
rough our Duties. Like Silly Children,
we know not when to *Feed*, and when
to Forbear *Feeding*. But our Good God,
in His Word ha's taught us! We are
Taught, that we must sometimes have a
Day for *Fasting*, which must be a Day of
Restraint upon us; and this *Restraint* must
Extend unto the Dimensions of a *Sabbath*.
Of a *Fast*, it is prescribed, in Lev. 23. 32.
It shall be unto you, a Sabbath of Rest, and
ye shall Afflict your Souls; from Evening un-
to Evening shall ye Celebrate your Sabbath.
The Design of the *Abstinence* thus to be
used on a *Fast*, is, not only that we
may be more free for the several Spiritual
Employments, which are then incumbent
on us, (our Lord, like a wise Falconer,
will by keeping of us a little *Sharp*, fit us
for the *Highest Flights* in *our Prayers*!)
but also to *Show*, and *Speak*, the *Humilia-*
tion of our Souls in those Employments.
Tis a Ceremony of Gods Appointment, a
Symbolical Ceremony, which God Himself
hath appointed, and a part of *Worship*,
whereby we are to Signify, *That we own*
our selves utterly unworthy of all those Blis-
sings,

sings, which we now Deny unto our selves, and therefore of all other Blessings whatsoever. And the First Sin of man, which Lay in Eating, is to be considered, as very particularly herein referred unto.

Now, First, A Fast is to be kept with an *Abstinence* from the Pleasures of this Life. Our usual Diet must on a Fast be Abstained from. It was therefore said, in Esth. 4. 16. *Fast, and neither Eat nor Drink.* The very Term of a Fast, implies thus much; and it hath been of old said, *They that will not so Fast with the Children of God, must Eat and Drink of the Furious Wrath of God, with the Wicked.* There are indeed Cases of Necessity, wherein our merciful God calls for, *Mercy rather than Sacrifice*; and in those Cases, doubtless the *Abstinence* may be somewhat Abated and Relaxed. Some cannot Encounter a severe and a total *Abstinence*, it would utterly Disable them, for the Service of the Day: the Severity may then be mitigated. Yet our *Abstinence* must be such as to produce our Affliction. Of a Fast, it is said, in Isa. 58. 5. *It is a Day for a man to Afflict his Soul*; and it is said, in Lev.

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23. 29. *Whatsoever Soul it be, that shall not be Afflicted in that same Day, he shall be cut off from among his people.* We may not Eat or Drink so much, nor may we Eat or Drink so well, on such a Day, as at another Time. In the Fast of a Daniel, we have this Abstinence observed, ch. 10. 3. *I ate no pleasant Bread, neither came Flesh nor Wine, into my mouth, neither did I anoint my self at all:* And in Tertullians Time, they had their *Xerophagia*, a Dry sort of Repast, for such as found that a *Rigid Fast*, was too hard for them. But by consequence, all other Delights of the Senses, are then also to be avoided. If you read, Joel 2.16. and 1 Cor. 7.5. You'll find a particular prohibition of this Importance. Hence likewise, our Sleep is then to be Retrenched. If we are inclinable to Sleep so long on a Fast, as we do on another Day, we are to Awaken our selves, with such a Call from God, as that, *is that meanest thou, O Sleeper, Arise, and Call upon thy God!* And it is not improper here to be noted, That our Alms are to be one Concomitant of our Fasts. It was said, in Isa. 58 7. *Is not this the Fast that I have Chosen? Is it not*

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to deal thy Bread to the Hungry? When we come to seek *Mercy* of God, we should, in Thankfulness for our Hope to find what we seek, show *Mercy* to men. In our *Fasting*, we *Deny* to our selves our usual *Nourishments*; and we should then *Bestow* on others at least as much as we *Deny* to our selves, in Token of our Sense, That we are more *Undeserving* of the *Divine Bounty*, than any that we know in our *Neighbourhood*. Our *Alms* are to go up with our *Prayers*, as a *Memorial*, (we *Remember* who's did so!) before God. But there is yet one thing more to be added; *Fine Clothes* must in a *Fast*, be *Abstained* from. If there were no *Scripture* for this, why might not meer *Nature* teach it unto us, as well as unto the *Ninivites*? But we have *Scripture* for it, in *Exod* 33. 4. *The people mourned, and no man did put on him his Ornaments.* I have seen a Fault in this place, and *My Neighbours*, 'Tis utterly a Fault among you; That on a *Fast*, many people, will come to the *Worship* of God, in as *Gay Cloaths*, as if they were going to a *Feast*. Methinks, I hear, the *Holy Angels* of God thus uttering their *Indignation*

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tion against such Offenders; *What? will those vain people, never have any sign of an Abased, and an Afflicted Soul upon them? Truly, to be arrayed in Gorgeous Apparel on a Fast, is very offensive unto God. Rags are fitter than Robes, for the Children of men therein to appear as Malefactors before God the Judge of all. They that come to the Assembly, in a splendid, and flanting Attire, on such a Day, do but Affront the God, whom they profess to Humble themselves before. Would you Speed in a Fast? Then be able to say, if not with him, in Psal 35. 13. My Cloathing was Sackcloth, when I Humbled my Soul with Fasting, yet, My Cloathing is Sober, Modest, Proper, and very Humble!*

And, Secondly, A *Fast*, is to be kept with an *Abstinence*, from the *Assays* of this Life. The *Works* of our particular Vocations are to be laid aside, when a *Fast* is Indicted; and *All Servile Labour on the said Day is Inhibited*. A *Fast*, is to be kept with the strictness of a *Sabbath*. It is Enjoined in Lev. 23. 28, 30, 32. *Ye shall do no work in that same Day, for it is a Day of Atonement. Whatsoever Soul it be, that doth any work in that same Day, the same*

Soul will I destroy from among his people. It shall be unto you a Sabbath of Rest; from Evening to Evening shall ye Celebrate it. When the Services of the Congregation are over, we are not presently at Liberty to do what we will: Those persons do but help to Debauch the Land, who take such a Liberty. The Edicts of Heaven run so, in Joel 2. 14. Sanctify a Fast. The whole Day of the Fast is to be Sanctified, or, set apart, for Communion with God: When we keep a Day, we must keep it unto the Lord. The Expectation of our God, is intimated unto us, in Isa 58. 13. Turn away thy Foot from the Sabbath, (take no long Journeys on it) from doing thy pleasure on my Holy Day: Honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words. Indeed, the Weekly Sabbath lays a claim to all the things here spoken of; nevertheless, I suspect that a Fasting Sabbath is here more peculiarly intended. A Fast, is no less than twice in one verse, Lev. 23. 32. called a Sabbath: and why may not that be the Sabbath more especially meant throughout the whole fifty eighth Chapter of Isaiah? An Expression twice used in the

the verse newly quoted, namely, *Doing thy pleasure, and Finding thy own pleasure*, on the Sabbath, occurs in the third verse. *In the Day of your Fast, you find pleasure*; which finding of pleasure is opposed unto the Affliction, both of Spirit and of Body, wherein we are to Judge our selves on such a Solemnity. Because we do not Fast, with a due conformity, to the Edicts of Heaven, therefore as of old, Pompey Siezed the Jewish Temple, on their Fast-Day, and Salsus on their Fast-Day took the City, so we in this Land, have on, or near our Fast-Days often felt such Rebukes of Heaven, that it has become the just Astonishment of many that have wisely observed it, and it should be the Humiliation of us all. But now, conform to this Expectation of Heaven, on your Fast: *Then shalt thou Delight thy self in the Lord, for the mouth of the Lord hath spoken it.*

III. That our Humiliation may be Quickened, Let us Humbly, Awfully and Mourntfully, Consider the most Humbling Circumstances, which the Mighty Hand of God, hath brought us into. It was the Counsel, in 1 Pet. 5. 6. *Humble*

pour selves under the Mighty Hand of God. Wicked and Hurtful men, have been called, *The Hand of God*: [see Psal. 17. 14.] It may be, *Nero*, a *Mighty* man Raised by God, for the Vexation of mankind, may be more particularly designed, in that passage, *The Mighty Hand of God*. And by a French *Nero*, have we also been so vexed, that we have cause to *Humble our selves* under what we have Endured from that *Mighty Hand*. But indeed, there is the *Mighty Hand of God*, in all Afflictive Dispensations of His Providence; and now, O Let us *Humble our selves*, by *Considering*, how much the Dispensations of His *Mighty Hand* have *Humbled* us.

The Circumstances of *Affliction* are *Humbling Circumstances*. It was said of the *Afflicted*, in Psal. 107. 39. *They are brought Low through Affliction*. It was said by the *Afflicted*, in Psal. 39. 8. *We are brought very Low*. An *Afflicted* people may say, as the *Afflicted Paul* said, *My God Humbles me*. *Afflictions* keep under our *Aspiring Spirits*, and make us feel and own our own wretchedness. But Oh! what *Afflictions* has this poor people, been *Humbled* withal!

With Deliberances.

31

It was a Prophecy concerning, *The Daughter of Zion*, in Isa. 3. 26. *She being Desolate, shall sit upon the Ground.* When *Zion* was Desolate, by the Roman Conquest, (unto which this Prophecy might Extend) there were Coins made in Commemoration of that Conquest, and on those Coins there was a Remarkable Exposition of this Prophecy. On the Reverse of those Medals, which are to be seen unto this Day, there is, *A Silent Woman sitting upon the Ground, and leaning against a Palm-tree, with this Inscription IUDÆA CAPTA.* Nor was any Conquered City or Countrey, before this of *Judæa*, ever thus drawn upon Medals, as, *A Woman sitting upon the Ground.* Alas, If poor *New-England*, were to be shown upon her old Coin, we might show her *Leaning* against her Thunder-struck *Pine tree*, *Desolate, sitting upon the Ground.* Ah! *New England!* Upon how many Accounts, mayst thou say with her, in Ruth 1. 13. *The Hand of the Lord is gone out against me!*

An Excellent Minister, who dyed among us, a Young Man, Considerably more than Twenty years ago, [It was *Mr. John Eliot*, the younger,] when he

ly

22 **Humiliations. follow'd**

lay on his Death-bed, and was Drawing his *Presagious Breath*, had these Memorable Expressions. ' My Lord Jesus Christ, hath ' been a Great while, preparing a *Mansion*, ' which is now ready for me. He will ' quickly take me, as He did *John*, by the ' Right Hand, and present me unto the ' Father, who has *Loved me, with an Ever-* ' *lasting Love*. As for *New England*, I ' believe, that God will not *Unchurch* it; ' but He will make a *Poor and afflicted* ' *People in it Boston*, and the *Massachusetts* ' *Colony*, is *Coming Down*, *Coming* ' *Down*, *Coming Down* a pace! Expect ' sad and sore Afflictions; but Oh! Get ' an Interest in the Lord Jesus Christ, and ' you may Live on *That*, all the World ' over. So spoke an Eminent Servant of the Lord Jesus Christ, when he was just Entering into the *Joy of His Lord*. Now this Pradiction, we have seen very terribly Accomplished; It has been Strangely and Sadly Accomplished, ever since the Time that it was uttered: And in almost all our Concerns, our Story hath been that in *Judg. 2. 15. Whithersoever they went out, the Hand of the Lord was against them for evil, as the Lord had said, and they were greatly Distressed.* We

We have been *Humbled*, with an *Annual Blast* upon our *Daily Bread*, until at last, the very *Staff* of the *Countrey* ha's been broken for *Two years* together, and an horrible *Cry*, for *Bread, Bread*, hath been heard in our *Streets*.

We have been *Humbled*, with such *Losses* by *Sea & Land*, that *Strangers* afar off, take notice of it, Concluding, *Surely Almighty God is in ill Terms with that Countrey?*

We have been *Humbled* by the *Angels of Death* shooting the *Arrows of Death*, with direful *Repetitions* of *Mortality*, in the midst of us!

We have been *Humbled* by a *Barbarous Adversary* once and again let loose to *Wolve* it upon us, and an unequal *Contest* with such as are *not a People, but a Foolish Nation*.

We have been *Humbled* by all *Adversity* vexing us, in our *Going out*, & our *Coming in*, and in the *Constant Miscarriages* of our most *Likely Expeditions*.

We have been *Humbled* by the *Wrath of the Lord of Hosts* Darkning our *Land*, when *Evil Angels* broke in among us, to do those *Amazing Things*, of which no *Former Ages* give a parallel.

We

“ We have been *Humbled*, by the Ireful, and the Direful Rebukes of Heaven, upon all our *Precious and Pleasant Things*: But above all, by *Spiritual Plagues* whereto we are abandoned. The *Plagues* of a *Blind Mind*, and an *Hard Heart*, and an *Astonishing Unfruitfulness* under all the Means of Grace; and a *Stupid Insensibility* of the *Causes* for which, & the *Manners* in which, the Almighty God is *Contending with us*, have Siezed upon us. Some of our *Seers* have a mist before their Eyes; Some of our *Churches* fall asleep till they are stript of their Garments; under the Sharpest Chastisements of Heaven, we grow *worse and worse*, with such a *Swift Apostasy*, that if we Degenerate the *Next Ten Years*, as the most Impartial observers do say, that we have done the *Last*, God be Merciful unto us! What a *Swift Destruction* are we likely to be overwhelmed withal?

Now there is a *Loud Voice*, in all these things; the Voice of them is, *Be Humbled*, O New-England; *Humble thy self*, Lest a fiercer *Anger of the Lord* yet come upon thee! Oh! Let not that be written on our Doors, in Jer 44. 10. *They are not Humbled unto this Day*! Sirs, We are

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are every Day *Coming down* most wonderfully ; But let us then *Fall down* most *Humbly*, in the Consideration thereof, and let our Lamentation be *That*, in Lam. 3. 19, 20. *Remembering my Affliction and my Misery ; my Soul b.i.s them* still in Remembrance, and is Humbled in me !*

IV. What will our *Humiliation* Signify, if it carry us not unto our Lord **Jesus Christ** ? Wherefore, when we *Humble* our selves, Let us *Humbly* Rely on our Lord **Jesus Christ** alone, for our Acceptance with God. So are we Directed, in Jam. 4. 10. *Humble your selves in the sight of the Lord* : That is to say, With an Eye to the Lord **Jesus Christ**, in all you do.

That the *Humiliations* of men, are of no Account, with God, while the Lord **Jesus Christ** is not therein referred unto, the poor Jewish Nation have given to us, a doleful Experiment : related in a Book Translated by one *Paul Isaiab*, a Jew, by that among other motives, converted unto the Faith of our Blessed **Jesus**. After many former *Humiliations*, that the End of their Captivity might be Revealed unto them, they did in the year
1502,

1592. make a *Publick Repentance*, thro' all their Habitations, all over the face of the whole World, and both old and young, men, women and children, spent almost a year together in such marvellous Devotions as were never heard of in the world before. But all signified nothing; why? Because they do as the Prophet *Isaiab* foretold that they would; they still *Reject* our Lord Jesus Christ, through whom alone it is, that any of our *Humiliations* have Acceptance with the God of Heaven. The Great God has promised, That He will be favourable unto that Nation, in Lev. 26. 41. *When their Uncircumcised Hearts be Humbled, and they then Accept the punishment of their Iniquity.* The Sacrifice, upon whom the punishment of our Iniquity does fall, [*Isa. 53. 6.* and *2 Cor. 5. 21.*] is that of the *Messiah*; and the *Messiah* therefore is by that Name intended. When the Jewes come to leave off their Thoughts and Hopes, of any other Sacrifice, or their Dreams of making Satisfaction by *bearing the punishment of their own Iniquity*, but *Accept the Messiah*, as the only Help of their Souls against all the Guilt of their Sins; THEN
 God

God will Remember His Covenant. O That they would at Last, and at Least come to such Thoughts, as were in the famous Rabbi Samuel Marochianus, who upon that Prophecy of Amos, where the Lord threatens to punish Israel for **Selling the Righteous for Silver**, has these Memorable words; *The Prophet Amos, Expressly declares the Wickedness, for which we are in our Captivity: It manifestly appears to me, that we are justly punished, for that Sin of Selling the Righteous.* A thousand years and more, are spent, in all which Time our condition among the Gentiles is not mended, nor have we any Hopes of mending it. O My God, I am afraid, I am afraid, Lest the **JESVS**, whom the Christians Worship, should be the Righteous One, whom we have **Sold** for Silver! In the mean time, Let us that own our selves Christians, now prove our selves to be so, by our *Humbling* our selves before God, but Looking for the Success of it, only from and thro' our Lord **Jesus Christ**, our only Mediator. Let the *Humiliation* of our Lord **Jesus Christ**, be our *Meditation*, and our *Consolation*. Of Him 'tis said, in Plal. 2. 8. *He*

Humbled Himself. And let it provoke our *Humiliation*, when we meditate on what our Lord Jesus Christ suffered, when *God Laid no Him the Iniquity of us all.* But when we have *Humbled* our selves never so much, Let us count that we have cause to be *Humbled* over again, for the defects of our own *Humiliation*. As he of old said, *Lava meas Lacrymas Domine; Lord, My very Tears want washing!* So let us be sensible, *There is enough in our best Humiliations, to call for more Humiliations.* Fly then to the Lord Jesus Christ, whose *Prayers* were alwayes perfect, and whose *Fasts* were ever Faultless, and whose *Blood* being Sprinkled upon our *Humiliations*, is that, which alone, can render such *Defective Things* Acceptable unto the *Holy, Holy, Hely, Lord God Almighty.* Put all into the Hands of the Great *Angel of the Covenant*: His *Incense* perfuming of them, they will *Ascend before God*, with glorious *Effects* following thereupon. Among some of the *Americans*, 'tis reported, they have a strange *Ulage*, when they are *Humbling* themselves before their Gods, to bring their *Sheep* into their Assemblies, that by the *Bleats* and *Cries* of their *Sheep* they

they may move the compassion of their Gods. We are better taught than so! when we are *Humbling* our selves, we are to bring before our God, that *Lamb of God, which takes away the Sins of the world.* Syrs, There was a *Sacrifice for the Congregation*, which was on a *Day of Humiliation* of old Commemorated. Our Lord *Jesus Christ*, is to be on our *Day of Humiliation*, Look'd unto, as the *Sacrifice for our whole Congregation.* Our *Faith* is to Argue it, That God has had more Honour from the *Sacrifice* of our Lord *Jesus Christ*, than if all our *whole Congregation*, were destroy'd for ever. Our *Faith* is to Resolve it, That whatever Salvation is vouchsafed unto all our *whole Congregation*, the *Sacrifice* of our Lord *Jesus Christ* shall have the Honour and the Merit of it all, ascribed thereunto. Now, who can tell, how far one *Humble Soul*, may prevail, that shall put in Suit, the *Sacrifice for the Congregation?* The *Faith* of one *Moses*, of one *Samuel*, yea, of one *Amos*, one poor, obscure, honest Husbandman, Oh! how far, may it go, to obtain this Answer, from the Great God, *I have humbled themselves, I will not destroy them,*

them, but grant them some Deliverance!

¶ AND, I suppose, there happens to be at this very Time, in this Assembly, an *Example*, full of Encouragement unto those *Humiliations*, which have been thus called for.

In our Solemn *Humiliations* before the Lord, we have with a very particular *Fervency* besought His Mercy for our poor *Captives*, that were become the *Prey of the Terrible*; Yea, we have done it, with some *Assurance*, that the Glorious *Hearer of Prayer*, would Vouchsafe of His Mercy to some of those *Miserables*.

Now, I think I see, among you, at this Hour, *Three Persons*, namely, Two Women, and one Youth, who have just now, Received a Deliverance from a Captivity in the Hands of horrid Indians, with some very Singular Circumstances; And therefore, Let it not seem an Unfuitable or Unseasonable Digression, if I Conclude, this Discourse, with making this unexpected occurrence, to be Subservient unto the main Intention thereof.

[*A Narrative of a Noble Deliverance,
from Captivity.*]

ON the fifteenth Day, of the Last
March, Hannah Dustan, of Haver-
hill, having Laid in about a Week, at-
tended with her Nurse, Mary Neff,
Widow, a Body of Terrible Indians, drew
near unto the House where she lay, with
Designs to carry on the bloody Devasta-
tions, which they had begun upon the
Neighbourhood. Her Husband, hasten-
ed from his Employments abroad, unto
the Relief of his Distressed Family; and
first bidding Seven of his Eight Children
(which were from Two to Seventeen
years of age,) to get away as fast as
they could, unto some Garrison in the
Town, he went in, to inform his Wife,
of the horrible Distress now come upon
them. Ere she could get up, the fierce
Indians were got so near, that utterly de-
pairing to do her any Service, he ran
out after his Children; Resolving, that
on the Horse, which he had with him,
he would Ride away, with That, which
he should in this Extremity find his Af-
fections to pitch most upon, and leave
the Rest, unto the care of the Divine

Providence. He overtook his Children;
 about Forty Rod, from his Door; but
them, such was the *Agony* of his Parental
 Affections, that he found it Impossible
 for him, to Distinguish any one of them,
 from the Rest; wherefore he took up
 a Courageous Resolution, to Live & Dy
 with them All. A party of *Indians*
 came up with him; and now, though
 they Fired at him, and he Fired at them,
 yet he manfully kept in the Reer of his
Little Army of unarmed Children, while
 they March'd off, with the pace of a
 Child of Five years old; until, by the
 Singular Providence of God, he arrived
 safe with them all, unto a place of Safe-
 ty, about a Mile or two from his House.
 But his House must in the mean Time,
 have more dismal *Tragedies* acted at it;
 The Nurse, trying to Escape, with the
 New born Infant, fell into the hands of
 the formidable Salvages; & those furi-
 ous Tawnies, coming in to the House, bid
 poor *Duffan*, to Rise immediately. Full
 of Astonishment, she did so; and Sitt-
 ing down in the Chimney, with an heart
 full of most fearful Expectation, she saw
 the Raging Dragons rattle all that they
 could

' could carry away : and set the House on
' Fire. About Nineteen or Twenty *In-*
' *dians*, now led these away, with about
' Halt a score other, English *Captives* :
' but e're they had gone many Steps, they
' dash'd out the Brains of the *Infant*, against
' a Tree, and several of the other *Cap-*
' *tives*, as they begun to Tire in their sad
' Journey, were soon sent unto their long
' Home, but the Salvages would presently
' bury their Hatchets in their Brains, and
' leave their Carcases on the ground, for
' Birds & Beasts, to feed upon. [Christians,
' A *Joshua* would have *Rent his Clothes*, &
' *fallen to the Earth on his Face*, and have
' *Humbled* himself Exceedingly upon the
' falling out of such doleful Ruines upon
' his Neighbours !] However, *Dustan*
' (with her Nurse,) notwithstanding her
' present Condition, Travelled that Night,
' about a Dozen Miles ; and then kept
' up with their New Masters, in a long
' Travel of an Hundred and fifty Miles,
' more or less, within a few Dayes Ensu-
' ing ; without any sensible Damage, in
' their Health, from the Hardships, of
' their *Travel*, their *Lodging*, their *Diet*,
' and their many other Difficulties. These
' Two

Two poor Women, were now in the Hands of those, *Whose Tender Mercies are Cruelty*: but the Good God, who hath all *Hearts in His own Hands*, heard the Sighs of these Prisoners unto Him, and gave them to find unexpected Favour, from the Master, who laid claim unto them. That *Indian Family* consisted of Twelve persons, Two stout men, three women, and seven Children; and for the shame of many a *Prayerless Family* among our *English*, I must now publish what these poor women assure me; 'Tis *This*; In Obedience to the Instruction which the French have given them, they would have *Prayers* in their Family, no less than Thrice every Day; In the *Morning*, at *Noon*, and in the *Evening*; nor would they ordinarily let so much as a Child, Eat, or Sleep, without first saying their *Prayers*. Indeed, these *Idolaters*, were, like the rest of their whiter Brethren *Persecutors*, and would not Endure that these poor *Women* should Retire to their *English Prayers*, if they could hinder them. Nevertheless, the poor Women, had nothing but fervent *Prayers*, to make their Lives comfortable, or tolerable;

with Deliberances.

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tolerable ; and by being daily sent out,
upon Business, they had opportunities
together and asunder, to do like another
Hannab, in pouring out their Souls before
the Lord : Nor did their Praying Friends
among our selves, forbear to pour out
Supplications for them. Now, they could
not observe it, without some wonder,
that their Indian Master, sometimes,
when he saw them Dejected, would say
unto them ; *Is that need you Trouble your
self ? If your God will have you Delivered,
you shall be so !* And it seems, our God,
would have it so to be !

This Indian Family, was now Travelling with these two Captive women,
(& an English Youth, taken from Worcester, last September was a Twelve month,)
unto a Rendezvous of Salvages, which
they call a Town, somewhere beyond
Penacook ; and they still told these poor
women, that when they came to this
Town, they must be Stript, & Scourged,
and Run the Gantlet, through the
whole Army of Indians. They said,
It is was the Fasten, when the Captives
first came to a Town ; and they derided,
some of the saint hearted English,
which,

which, they said, fainted and swooned
 away under the *Torments* of this Disci-
 pline. [Sirs, can we hear of these
 things befalling our Neighbours, & not
Humble our selves before our God!]
 But on this Day Se'night, while they
 were yet it may be, about an hundred
 and fifty miles from the Indian Town,
 a little before Break of Day, when the
 whole Crew, was in a *Dead Sleep*, ('twill
 presently prove so!) One of these wo-
 men took up a Resolution, to Imitate
 the Action of *Jaël* upon *Sisera*, and
 being where she had not her own *Life*
 secured by any *Law* unto her, she thought
 she was not forbidden by any *Law*, to
 take away the *Life*, of the *Murderers*,
 by whom her *Child* had been butchered.
 She heartened the *Nurse*, and the *Youth*,
 to assist her, in this Enterprize; & they
 all furnishing themselves with *Hatchets*
 for the purpose, they struck such Home
Blowes, upon the Heads of their *Sleep-*
ing Oppressors, that e're they could any
 of them struggle into any effectual Re-
 sistance, at the Feet of those poor Pri-
 soners, They bowed, they fell, they lay
 down; at their feet they bowed, they fell;
 where

where they bowed, there they fell down
Dead. Onely one Squaw Escaped fore-
ly wounded from them, and one Boy,
whom they Reserved Asleep, intending
to bring him away with them, suddenly
wak'd and stole away, from this Defo-
lation. But cutting off the Scalps of
the Ten Wretches, who had Enslav'd 'em,
they are come off; and I perceive, that
newly arriving among us, they are in
the Assembly at this Time, to give
Thanks unto, God their Saviour.

[An Improvement of the foregoing
Narrative.]

IF we did now Humble our selves
throughout the Land, who can say,
whether the Revenges on the Enemy, thus
Exemplified, would not proceed much
rather unto the Quick Extirpation, of
those Bloody and Crafty men.

However, I may not Conclude, until I
have said something unto YOU, that I
see, now stand before the Lord, in this
Assembly, the Subjects of such a Wonder-
ful Deliverance, from your Captivity; a
Deliverance which hath been Signalized
with

with such *Unusual Circumstances*. Words that are spoken in an *Ordinance* of the Lord Jesus Christ, carry with them a peculiar *Efficacy* and *Authority*. The Lord Jesus Christ, hath by a *Surprising Providence* of His, brought you this *Day*, to wait upon Him, in that Great *Ordinance*, which is *His Power for the Salvation of our Souls*. Hear a *Servant* of the Lord JESUS CHRIST, in His Name, now Publickly & Solemnly calling upon you, to make a *Right use* of the *Deliverance*, wherewith He ha's Highly favoured you. The *Use*, which you are to make of it, is, To *Humble* your selves before the Lord Exceedingly. As you have had the *Extraordinary Judgments* of God upon you, to *Humble* you, so, Except His *Extraordinary Mercies* do likewise *Humble* you, you do but *Exceedingly Abuse* them: The *Rich Goodness* of God unto you, is to *Lead you unto Repentance*!

When you were Carried into *Captivity*, We did not say, That you were greater *Sinners*, than the rest that yet *Escape* it. You are now *Rescued* from *Captivity*, and must not think, That they are greater *Sinners*, who are Left behind in the most barbarous

barbarous Hands imaginable. No, you, that have been under the *Mighty Hand of God*, are to *Humble* your selves, under that *Hand*. But it you do indeed so, I know, what you will do. You will seriously consider, *What you shall render to the Lord for all His Benefits?* And you will sincerely *Render* your very *Selves* unto the Lord: You are not now the *Slaves of Indians*, as you were a few *Dayes* ago; but if you continue *Unbumbled*, in your *Sins*, you will be the *Slaves of Devils*; and, Let me tell you, A *Slavery to Devils*, to be in *Their Hands*, is worse than to be in the *Hands of Indians*: I beseech you then, by the *Mer-cies of God*, that you present your selves unto the *Lord Jesus Christ*; Become the sincere *Servants* of that Lord, who by His *Blood* has brought you out of the *Dungeon*, wherein you were lately *Languishing*; Ob! Deny not the *Lord*, who has thus *Bought* you, out of your *Capti-vity*. I tell you truly, The *Lord* Expects great *Returns* of *Humiliation*, of *Thankfulness*, and of *Obedience*, from you; and I therefore Leave with you, one *Sentence of Scripture* to be often

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thought.

50 Humiliations follow'd &c.
thought upon; 'Tis That, in Ezra 9.
13, 14. After all that is come upon us,
for our Evil Deeds, seeing thou, our God,
hast given us such Deliverance as this,
should we again break thy Commandments,
wouldest thou not be angry with us, till
thou hadst Consumed us?

Now, Let all Consider what hath been
said, and the Lord give us Understanding
in all things?

Appendix



APPENDIX.

A NARRATIVE of *Hannah Swarton*,
Containing Wonderful Passages, relating
to her Captivity, and her Deliverance.

I Was taken by the *Indians*, when *Casco* Fort was taken, (*May*) 1690. My Husband being slain, and Four Children taken with me. The Eldest of my Sons they killed, about two Months after I was taken, and the rest Scattered from me. I was now left a *Widow*, and as Bereaved of my Children; though, I had them alive, yet it was very seldome that I could see them, and I had not Liberty to Discourse with them, without Danger either of my own Life, or theirs; for our Condoling each others Condition, and shewing Natural Affection, was so displeasing to our *Indian Rulers*, unto whose Share we fell, that they would threaten to kill us, if we cryed each to

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other.

other, or discoursed much together. So that my Condition was like what the Lord threatned the *Jews*, in *Ezek. 24. 22, 23.* We durst not *Mourn* or *Weep*, in the sight of our Enemies, lest we lost our own *Lives*. For the first Times while the Enemy feasted on our English Provisions, I might have had some with them : but then I was so filled with *Sorrow* and *Tears*, that I had little *Stomach* to Eat ; and when my *Stomach* was come, our English Food was spent, and the *Indians* wanted themselves, and we more : So that then I was pined with want. We had no *Corn*, or *Bread*, but sometimes *Groundnuts*, *Acorns*, *Purflin*, *Hogweed*, *Weeds*, *Roots*, and sometimes *Dogs Flesh*, but not sufficient to satisfy Hunger with these ; having but little at a Time. We had no success at Hunting ; save that one *Bear* was killed, which I had part of ; and a very small part of a *Turtle* I had another time, and once an *Indian* gave me a piece of a *Mooles Liver*, which was a sweet Morsel to me ; and *Fish*, if we could catch it. Thus I continued with them, hurried up and down the Wilderness, from *May 20.* till the middle of *February* ;

February; Carrying continually, a Great Burden in our Travels; and I must go their pace, or else be killed presently; and yet was pinched with Cold, for want of Cloathing, being put by them into an *Indian Dress*, with a sleight Blanket, no Stockings, and but one pair of *Indian-Shoes*, and of their Leather Stockings for the Winter: My Feet were pricked with sharp Stones, and prickly Bushes sometimes; and other times Pinched with Snow, Cold, and Ice, that I travelled upon, ready to be frozen, and faint for want of Food; so that many times I thought I could go no further, but must ly down, and if they would kill me, let them kill me. Yet then, the Lord did so Renew my Strength, that I went on still further, as my Master would have me, and held out with them. Though many English were taken, and I was brought to some of them, at times, while we were about *Casco Bay* and *Kennebeck River*, yet at *Norridgewock*, we were Separated, and no English were in our Company, but one *John York* and myself, who were both, almost Starved for want, and yet told, that if we could not

hold up to travel with them, they would kill us. And accordingly, *John York*, growing Weak by his wants, they killed him, and threatened me with the like. One time, my Indian Mistress, and I, were left alone, while the rest went to look for *Eeles*; and they left us no Food from *Sabbath day* Morning, till the next *Sature-day*; save that we had a *Bladder* (of *Moose* I think) which was well filled with *Maggots*, and we boiled it, and drank the Broth; but the *Bladder* was so tough, we could not eat it. On the *Saturday*, I was sent by my Mistress, to that part of the Island, most likely to see some *Canoo*, and there to make Fire and Smoke, to invite some Indians, if I could spy any, to come to Relieve us; and I espied a *Canoo*, and by Signs invited them to come to the Shore. It proved to be some *Squaw's*; who understanding our wants, one of them gave me a Roasted *Eel*, which I eat, and it seemed unto me, the most Savoury Food, I ever tasted before. Sometimes we lived on *Wortle berr'es*; sometimes on a kind of *Wild Cherry*, which grew on *Bushes*; which I was sent to gather, once

once in so bitter a Cold season, that I was not able to bring my Fingers together, to hold them fast : yet under all these Hardships, the Lord kept me from any Sickness, or such Weakness as to disenable me from Travelling, when they put us upon it.

My *Indian Mistress*, was one that had been bred by the English at *Black point*, and now Married to a *Canada* Indian, & turned Papist ; and she would say, *That had the English been as careful to instruct her in our Religion, as the French were, to instruct her in theirs, she might have been of our Religion* : and she would say, *That God delivered us into their Hands to punish us for our Sins* ; And, This I knew was true as to my self. And as I desired to consider of all my Sins, for which the Lord did punish me, so this Lay very heavy upon my Spirit, many a Time, that I had Left the Publick Worship and Ordinances of God, where I formerly Lived, (*viz. at Beverley*) to Remove to the North part of *Casco-Bay*, where there was no Church, or Minister of the Gospel ; and this we did, for large Accommodations in the World, thereby Exposing

sing our Children, to be bred Ignorantly like Indians, and our selves to forget what we had been formerly instructed in; and so we turned our Backs upon *Gods Ordinances* to get this *Worlds Goods*. But now, God hath stripped me of these things also; so that I must Justify the Lord, in all that has befallen me, and acknowledge that He hath punished me less than my Iniquities deserved. I was now Bereaved of Husband, Children, Friends, Neighbours, House, Estate, Bread, Cloaths, or Lodging suitable; and my very *Life did hang daily in Doubt*, being continually in danger of being killed by the Indians, or pined to Death with Famine, or tired to Death with hard Travelling, or pinched with Cold, till I dyed in the Winter season. I was so amazed with many Troubles, and hurried in my Spirit from one Exercise to another, how to preserve my self in danger, and supply my self in the want that was present; that I had not time or leisure so composedly to consider of the great Concernments of my Soul, as I should have done; neither had I any *Bible* or *Good Book* to look into, or Christian Friend

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Friend to be my Counsellor in these Distresses. But I may say, *The Words of God*, which I had formerly heard or read, many of them came oft into my mind, and kept me from *perishing in my Afflictions*. As, when they threatned to Kill me many times, I often thought of the words of our Saviour to *Pilate*, Joh. 19. 11. *Thou couldest have no power at all against me, except it were given thee from above.* I knew they had no power to kill me, but what the Lord gave them; and I had many times Hope, that the Lord would not suffer them to slay me, but deliver me out of their Hands, and in His Time, I hoped, return me to my Country again. When they told me, that my *Eldest Son* was killed by the Indians, I thought of that in Jer. 33. 8. *I will cleanse them from all their Iniquities whereby they have sinned against me, and I will pardon all their Iniquities.* I hoped, though the Enemy had barbarously killed his Body, yet that the Lord had *Pardoned* his Sins, and that his Soul was safe. When I thought upon my many Troubles, I thought of *Jobs* complaint, chap. 14 16, 17. *Thou numbrest my steps, and watchest*

watchest over my Sin; my Transgression is sealed up in a Bag, and thou sewest up my Iniquity. This was for my Humiliation; and put me upon Prayer to God, for His Pardoning Mercy in Christ; and I thought upon Davids complaint, Psalm 13. 1, 2 and used it in my Prayers to the Lord; How Long wilt thou forget me, O Lord for ever! How long wilt thou bide thy face from me? How long shall I take counsel in my Soul, having sorrow in my Heart! How long shalt my Enemy be Exalted over me? I sometimes bemoaned my self, as Job; chap. 19. 9, 10. He hath stripped me of my Glory, and taken my Crown from my Head; He hath destroyed me, on every side, and I am gone, and my Hope hath been removed like a Tree. Yet sometimes Encouraged from Job 22. 27. Thou shalt make thy Prayer to him, and He shall bear thee, and thou shalt pay thy Vows. I made my Vows to the Lord, that I would give up my self to Him, if He would accept me in Jesus Christ, and pardon my Sins; and I desired and endeavoured to Pay my Vows unto the Lord. I Pray'd to Him, Remember not against me the Sins of my Youth; and I besought

besought Him, Judge me, O God, and plead my cause against an Ungodly Nation; deliver me from the Deceitful and Unjust man: Why go I mourning because of the Oppression of the Enemy? And by many other Scriptures, that were brought to my Remembrance, was I instructed, directed and comforted.

I Travelled over steep and hideous Mountains one while, and another while over Swamps and Thickers of Fallen Trees, lying one, two, three foot from the ground, which I have stepped on, from one to another, nigh a thousand in a day; carrying a great Burden on my Back. Yet I dreaded going to Canada, to the French, for fear lest I should be overcome by them, to yield to their Religion; which I had Vowed unto God, That I would not do. But the Extremity of my sufferings were such, that at length I was willing to go, to preserve my Life. And after many weary Journeys, through Frost and Snow, we came to Canada, about the middle of the February, 1690. and Travelling over the River, my Master pitch'd his Wigwam in sight of some French Houses Westward of

of us, and then sent me to those Houses to beg Victuals for them: which I did, and found the *French* very kind to me, giving me Beef, and Pork, and Bread, which I had been without, near nine months before; so that now, I found a great Change as to Diet. But the Snow being knee deep, and my Legs and Hams very sore, I found it very tedious to Travel; and my forces bled, so that as I Travelled, I might be Tracked by my Blood, that I left behind me on the Snow. I asked leave to stay all Night with the *French*, when I went to beg again; which my Master consented unto, and sent me Eastward, to Houses, which were toward *Quebeck*, (though then I knew it not:). So, having begged Provisions at a French House, and it being near night, after I was Refreshed my self, and had Food to carry to the Indians, I signified, as well as I could make the French Woman understand, That I desired to stay by her Fire, that Night. Whereupon she laid a good Bed on the Floor, and good Coverings for me, and there I Lodged comfortably; and the next Morning when

when I had breakfasted with the Family, and the men-kind were gone abroad, as I was about to go to my Indian Master, the French Woman stepped out, and left me alone in her House; and I then staid her Return, to give her thanks for her kindness; and while I waited, came in two men, and one of them spake to me in English, *I am glad to see you Country woman!* This was exceedingly Reviving, to hear the voice of an English man; and upon Enquiry, I found, he was an English man, taken at the *North West Passage*; and the other was a French Ordinary Keeper. After some Discourse he asked me to go with him to *Quebeck*, which he told me, was about four miles off: I answered, my Indian Master might kill me for it, when I went back. Then, after some Discourse in *French*, with his Fellow Traveller, he said; This French man Engaged, that if I would go with them, he would keep me, from Returning to the *Indians*, and I should be Ransomed: and my French Hostess being now Returned in a doors, perswaded me to go with 'em to *Quebeck*; which I

did, and was conveyed unto the House of the *Lord Intendant*, Monsieur *Le Fort*, who was Chief Judge, and the Second to the Governour; and I was kindly Entertained by the Lady, and had French Cloaths given me, with good Diet and Lodging, & was carried thence unto the Hospital; where I was Physicked and Blooded, and very courteously provided for. And some time after, my Indian Master and Mistress coming for me, the *Lady Intendant* paid a Ransome for me, and I became her Servant. And I must speak it to the Honour of the *French*, they were exceeding kind to me at first, even as kind as I could expect to find the *English*: so that I wanted nothing for my Bodily Comfort, which they could help me unto.

Here was a great and comfortable Change, as to my *Outward man*, in my Freedom from my former Hardships, and Hard hearted Oppressors. But here began a greater Snare and Trouble to my Soul and Danger to my *Inward man*. For the Lady my Mistress, the Nuns, the Priests, Friars, and the rest, set upon me, with all the strength of *Argu-*
ments

ment they could, from *Scripture*, as they interpreted it, to perswade me to Turn *Papist*; which they pressed with very much Zeal, Love, Intreaties, and Promises, it I would Turn to them, and with many Threatnings, and sometimes Hard Usages, because I did not Turn to their Religion. Yea, sometimes the *Papists*, because I would not Turn to them, Threatned to send me to *France*, and there I should be Burned, because I would not Turn to them. Then was I comforted from that in 2 Cor. 1. 8, 9, 10. *We were pressed out of measure, above strength, insomuch that we despaired even of Life; but we had the sentence of Death in our selves, that we should not trust in our selves, but in God, who raises the Dead; who delivered us from so great a Death, and doth deliver; in whom we trust that He will yet deliver us.* I knew, God was Able to deliver me, as He did *Paul*, and as He did the *Three Children* out of the *Fiery Furnace*; and I believed, He would either Deliver me from them, or Put me for what He called me to suffer, for His Sake and Name. For their Praying to *Angels*, they brought the History

of the *Angel*, that was sent to the *Virgin Mary*, in the First of *Luke*. I answered them, from *Rev.* 19. 10. and 22. 9. They brought *Exod* 17. 11. of *Israels* prevailing, while *Moses* held up his Hands. I told them, we must come to God only by *Christ*, *Joh.* 6. 37, 44. For *Purgatory*, they brought *Mat.* 5. 25. I told them, To agree with God while here on *Earth*, was, to Agree with our *Adversary* in the way; and if we did not, we should be Cast into *Hell*, and should not come out until we Paid the utmost *Earthling*, which could never be paid. But its bootless for me a poor Woman, to acquaint the World, with what Arguments I used, if I could now Remember them; and many of them are slipt out of my memory.

I shall proceed to Relate, what *Trivials* I met with, in these Things. I was put upon it, either to stand to the Religion I was brought up in, and believed in my Conscience to be True; or to Turn to another, which I believed was not Right. And I was kept from Turning, by that Scripture, *Mat.* 10. 32, 33. *Whosoever shall confess me before men, him will*

will I confess before my Father which is in Heaven, and whosoever denies me before men, him also will I deny before my Father which is in Heaven. I thought that if I should Deny the Truth, and own their Religion, I should Deny Christ. Yet upon their persuasions, I went to see, and be present at their Worship, sometimes: but never to Receive their Sacrament. And once, when I was at their Worship, that Scripture, 2 Cor. 6. 14. to the end, came into my mind: *What Communion hath Light with Darkness? What Concord hath Christ with Belial? What part hath he that believeth with an infidel? and what Agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ye Separate, and touch not the Unclean Thing, and I will Receive you, and I will be a Father to you, and you shall be my Sons and Daughters, saith the Lord Almighty.* This Scripture was so strong upon my Spirit, that I thought I was out of my way to be present at their *Idolatrous* Worship, and I Resolved never to come unto it again. But when the time drew nigh that I was to go again, I was so Restless thro' Night, that I could not

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sleep;

sleep; thinking, what I should say to them, when they urged me to go again, and what I should Do. And so it was in the morning, that a French woman of my Acquaintance, told me, if I would not be of *Their* Religion, I did but mock at it, to go to their Worship, and therefore bid me, That if I would not be of *their* Religion, I should go no more. I answered her, *That I would not be of their Religion, and I would go no more to their Worship*: and accordingly, I never went more, and they did not force me to it.

I have had many Conflicts in my own Spirit; fearing that I was not truly *Converted* unto God in Christ, and that I had no Saving Interest in Christ. I could not be of a *False Religion*, to please men; for it was against my Conscience: And I was not fit to suffer for the *True Religion*, and for Christ; for I then feared, I had no Interest in Him. I was neither fit to *Live*, nor fit to *Dye*; and brought once to the very pit of *Despair*, about what would become of my Soul. In this Time I had gotten an *English Bible*, and other Good Books, by the Help of my Fellow Captives. I
Looked

Looked over the Scripture, and settled on the Prayer of *Jonab*, and those Words, *I said, I am cast out of thy sight, yet will I Look again towards thy Holy Temple.* I Resolved, I would do as *Jonab* did: And in the Meditation upon this Scripture, the Lord was pleased, by His Spirit, to come into my Soul, and so fill me with Ravishing Comfort, that I cannot Express it. Then came to mind, the History of the Transfiguring of Christ, and *Peters* saying, *Math. 17. 4. Lord, It is Good for us to be here!* I thought, it was Good for me to be here; and I was so full of Comfort and Joy, I even Wished I could be so alwayes, and never sleep; or else Dy in that Rapture of Joy, and never Live to Sin any more against the Lord. Now I thought God was my God, and my Sins were pardoned in Christ; and now I thought, I could Suffer for Christ, yea, Dye for Christ, or do any thing for Him. My Sins had been a Burden to me: I desired to see all my Sins, and to Repent of them all, with all my Heart, and of that Sin which had been especially a Burden to me, namely, *That I Left the*
Publick

Publick Worship and Ordinances of God, to go to Live in a Remote Place, without the Publick Ministry; depriving our selves & our Children, of so great a Benefit for our Souls, and all this, for Worldly advantages. I found an Heart to Repent of them all; and to lay hold of the Blood of Christ, to cleanse me from them all.

I found much Comfort, while I was among the French, by the Opportunities I had sometimes to Read the Scriptures, and other Good Books, and Pray to the Lord in Secret; and the Conference that some of us Captives had together, about things of God, and Prayer together sometimes; especially, with one that was in the same House with me, Margaret Stilson. Then was the Word of God precious to us, and they that feared the LORD, spake one to another of it, as we had Opportunity. And Colonel Tyng, and Mr. Alden, as they were permitted, did speak to us, to Confirm and Strengthen us, in the wayes of the Lord. At length, the French debarr'd our coming together, for Religious Conference, or other Duties: And Word was sent us, by Mr. Alden, That this was one kind of

of Persecution, that we must suffer for Christ.

These are some of the Scriptures, which have been my Support and Comfort, in the Affliction of my Captivity, among the *Papists*. That in Ezek. 16.6--8. I applied unto my self; and I desired to Enter into Covenant with God, and to be His; And I Prayed to the Lord, and Hoped the Lord would Return me to my Country again, That I might Enter into Covenant with Him, among His People, and Enjoy Communion with Him, in His Churches, and Publick Ordinances. Which Prayers the Lord hath now heard, and graciously Answered; Praised be His Name! The Lord Enable me to Live suitably unto His Mercy, and to those Publick and Precious Priviledges, which I now Enjoy. So, That in Ezek 11. 16, 17. was a Great Comfort unto me, in my Captivity; Although, I have cast them far off among the Heathen, yet will I be a little Sanctuary to them; -- I will gather you from the People, -- where you have been Scattered. I found, that God was a Little Sanctuary to me there, and hoped, that

that the Lord would bring me to the Country from whence I had been Scattered. And the Lord hath heard the Prayer of the Destitute, and not despised my Prayer, but granted me the Desire of my Soul, in bringing me to His House, and my Relations again. I often thought on the History of the man Born Blind; of whom Christ, when His Disciples asked, *Whether this man had Sinned, or his Parents?* answered, *Neither this man, nor his Parents; but this was, that the works of God might be made manifest in him.* So, tho' I had deserved all this, yet I knew not, but one Reason, of Gods bringing all these Afflictions and Miseries upon me, and then Enabling me to bear them, was, *That the Works of God might be made manifest.* And in my Great Distress, I was Revived by that, in Psal 118. 17, 18. *I shall not Dy but Live, and Declare the works of the Lord: The Lord hath chasten'd me sore, but He hath not given me over to Death.* I had very often, a secret perswasion, That I should Live to Declare the Works of the Lord. And, 2 Chron. 6. 36, 37, 38, 39. was a precious Scripture to me, in the Day of Evil. We have

Read

Read over, and Pray'd over, this Scripture together, and Talk'd together of this Scripture, *Margaret* and I; How the Lord hath Promised, Though they were Scattered for their Sins, yet there should be a Return, if they did Betbink themselves, and Turn, and Pray. So we did Betbink our selves in the Land where we were Carried Captive, did Turn, did Pray, and Endeavour to Return to God with all our Hearts: And, as they were to Pray towards the Temple, I took it, that I should Pray towards Christ; and accordingly did so, and hoped the Lord would Hear, and He hath Heard from Heaven, His Dwelling Place, my Prayer and Supplication, and maintained my Cause, and not Rejected me, but Returned me. And Oh! how affectionate was my Reading of the *Eighy Fourth* Psalm in this Condition.

The means of my Deliverance, were by reason of Letters that had pass'd between the Governments of *New-England* and of *Canada*. Mr. *Cary* was sent with a Vessel, to fetch Captives from *Quebeck*, and when he came, I among others

thers, with my youngest Son, had our Liberty to come away : And by Gods Blessing upon us, we Arrived in Safety, at *Boston*, in *November*, 1695. our Desired Haven. And I desire to Praise the Lord for His Goodness, and for His Wonderful Works to me. Yet still I have left behind, Two Children, a Daughter of Twenty Years old, at *Mont Royal*, whom I had not seen in Two years before I came away ; and a Son of Nineteen years old, whom I never saw since we parted, the next morning after we were taken. I earnestly Request the Prayers of my Christian Friends, that the Lord will deliver them.

*What shall I render to the Lord for
all His Benefits?*

Robert L. Wells

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